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INTERNATIONAL BIBLE STUDY.

April 6, 1884.——*Acts* XV. 1-11.

See last *Guardian.*

April 13, 1884.——*James* 1 : 16-27.

"Do not err, my beloved brethren." The apostles call us brethren; nay, beloved brethren. It is a bold thing to avow yourself a loving brother; what if there should be something in your life that would say the contrary, and hinder the poor Christian from recognizing you as such. To call a man a beloved brother, means that your door and your purse are open to him, and that there is a place for him at your board. Oh if all who offered themselves for work as preachers and pastors, could give, in addition to other proofs of fitness, the evidence that love has subdued self in them, and that they call nothing their own. The apostle James wants to save us from erring, and he puts his admonition into an envelope of love. As much as to say, you will pierce my heart if you do. He would have you realize that you are liable to err; in fact are certain to, if you do not carefully guard against it by crucifying self and abiding in Christ.

"Every good *gift* and every perfect *gift* is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

God is immutable; he is immutable in well-doing; and the children of God must be like him without variableness or shadow of turning (parallax, discrepancy;) they should not err from the truth; the satellite is to move in the same perfect orbit that the primary orb does. Wherever you find among men a good thing, a faultless thing, know that it has been given by God; there is no other source for it; there is none good save one, God. Nothing comes down from above but what is good, faultlessly good, as regards the season and condition of things into which it enters. He is the Father of lights, the source of all that is truly illuminating, and it is not necessary that men should undertake to remodel or improve the things imparted by God.

"Of his own will (purposely) begat he us with the word of truth, that we should be a kind of first-fruits of his creatures."

The word of truth is the Gospel command, 'Believe on the Lord Jesus Christ' and the Gospel promise; 'Thou shalt be saved,' welded in one. The sinner finds in the word evidence that God loved him, gave his Son to die for him, has dealt with his sins in Christ and now offers him pardon and purity. He receives the word into his heart, and lo! old things have passed away and all has become new. What faith lays hold on has eternal life in it, and the man is a new creature. These saved ones are the first-fruits, announcing a coming harvest. Intelligent beings like the angels see now in every land these first-fruits of the new creation, but the men that make and manipulate telegraphs, telephones and the like, see nothing of the kind. Let every believer therefore be swift to hear, eager to hear what the Spirit saith unto the churches; slow to speak, for he that believeth shall not make haste; the first thoughts that come to us are not always the best; Satan says speak when the Spirit says stop, and Satan is heard and the Spirit is not, and we flatter ourselves that we are obeying the Spirit: I may have something to say that seems to me worthy to be said, but my brother, whom I crowd out, may have something worthier. *One of the truest signs of Spirit-leading is consideration for the inspirations of others*, a fear to hinder others from uttering what the Spirit may give them to utter. If God has given us something which he would have us utter, and there is no culpable reluctance on our part, we need not be in a hurry; the right time will assuredly come, without any precipitancy on our part. As wood needs to be seasoned, for use in trying climates, so the thoughts given us need sometimes to be seasoned in the stillness of our own heart. Paul tells us in 2 Corinthians xii of experiences that he had had fourteen years before, and is not altogether pleased with the Corinthians for making him tell them even then. How many there are in our days who, having such an experience, would rush with it into a meeting or into a print, in hot haste. Let every man also be slow to wrath, slow to denounce his brethren and give expression to his righteous indignation. It seems a grand thing to get on one's high horse and ride roughshod over the peccadilloes or weaknesses of others; but this did not Christ.

"Wherefore, laying aside (as unsuitable apparel) everything filthy (inconsistent with holiness) and all superfluity of evil, receive with meekness the ingrafted word, which is able to save your souls." The Apostle has reference apparently to their talk. Brought up in the midst of heathenism they had habits of speech that were unbecoming, and at all events the bad habit of talking too much. We have known persons who seemed never to give the Spirit of God the chance to work in them, by constantly talking. The word of God finds a congenial soil where there is meekness, submissiveness, cessation from the self-life. When ingrafted, incorporated in us, it is able to save the soul.

Believers are doers of the word. Many think to make up for not doing the thing shown them last Sunday, by coming next Sunday. But what's the use? The word is something *to be done.* You catch a glimpse of yourself in a mirror, but that does not cleanse your face. We are to look into the perfect law of liberty and let it be photographed in us, changing us into its own likeness. The perfect law of liberty, is the law of the Spirit of life in Christ Jesus; our own will made coincident with this law, there is no clashing between the two; we are perfectly free to do what we like. It is a law of liberty, a principle of action, so there will be permanency of character, an experience without backsliding. The religion that consists mainly in talk, is very offensive to the Apostle; he cannot away with it: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

WEEKLY REVIEW.

—Baron Huebner has travelled all over India and bears testimony to the hospitality constantly shown him, so that he has scarcely had occasion to dine in a hotel. This is good as far as it goes, but after all the true test of hospitality is not applied when a person of distinction, like Baron Huebner, is the guest. To get the true criterion, we must see how it fares with some one who does not move ordinarily in so high a sphere, and who is not in a position to show responsive civilities in his own country.

—The Hon. Mr. Justice Scott has decided that the business of the Marriage broker is not one that can be recognized as legitimate. Some of our Native friends hail this decision with thankfulness. We fear however that the Marriage broker will continue to drive his prosperous trade. It is really portentous the readiness of the people of this country to be betrayed into contracts involving expensive marriage ceremonies, and the *dalal* is too well acquainted with the means of persuading people that his services are indispensable. So long as parents continue to entertain the idea that it is their business to get their children married in tender years, the broker will, we fear, manage to get a living at this wretched trade. With the *Indian Spectator* we heartily wish that "the law would also refuse to recognise the marriage contract itself brought about without the full and intelligent consent of the parties."

—Mr. E. G. Russell in the *Indian Review* says that "a free use of alcoholic beverages accentuates all the unhealthy influences of a hot climate, and is then attended by far more rapid mischief than in a cold region." Let every one that comes to India take note of this.

—"The Evils of Temperance." This is a novel and rather striking heading. The *Quarterly Review* sounds a loud, long note of alarm over the fact that the revenue from wine and spirits is falling off rapidly. This revenue, in 1875-6 was 23 millions; allowing for the increase of population, it should, in 1882-83, have reached nearly 25 millions, but it failed to reach 20 millions. Thus in 7 years there has been a fall of 20 per cent. The *Review* says:

We are inclined, then, to believe that the

reduction in the drink revenue which the last few years have witnessed is likely to continue; that before the close of the present century the consumption of alcohol, and therefore what we have called the insensible taxation of the country, will bear a very much smaller proportion to our expenditure, than heretofore. If in seven years the drink revenue has undergone in proportion to the population a reduction of 20 per cent,, it seems rasonable to anticipate in the next seventeen years a still larger proportionate diminution. Supposing the total expenditure of the country to remain stationary, it seems by no means an exaggerated estimate that, instead of nearly four-sevenths, only two-fifths will, at the close of the century, be defrayed by spirits, wine, beer, tobacco, licences.

Landlords and householders will have then to be burdened with the taxes thus shaken from the shoulders of the multitude. Still, it appears to us that political economy is very little understood among us, if this be the strain in which the diminished consumption of strong drink is to be greeted. The drinking population of the United Kingdom do not merely pay Government and the drink-vender out of their earnings, but pay them out of the thews and sinews of their body and out of their mental and moral force. The state is the poorer by all that she raises from drink. She opens the door to an enemy who decimates her children ten times more terribly than any rival military power could. The manufacturer, landlord and householder all suffer by the holocaust of humanity accomplished by drink. In the statistics reported we recognize the harbinger of a better day than England has ever yet seen.

—In the Epitome of our last issue the death of Dr. Lange, the commentator, was mentioned. We are glad to learn that the report was erroneous, and that Dr. Lange, now 82 years of age, is still living and lecturing at Bonn. He has just published a pamphlet on the theology of Dr. Ritschl of Gottingen.

—We learn from the *Indian Witness* that there has been a meeting at Rangoon to congratulate Dr. Bennett of the Am. Baptist Mission on the occurrence of his 80th birth day. The Chief Commissioner and many other friends were present. Dr. Bennett was born in New York State March 20, 1840, reached Moulmain in 1830, and has spent the 54 years that have since elapsed, in Burmah, *minus* two visits to America. We had the pleasure of meeting him in Bombay 11 or 12 years ago. He has been a good deal connected with the press in Rangoon. "To have printed and published in five languages the first books ever printed in those languages, is no mean honour," especially as the Gospel was exhibited in them.

—The Rev. Mr. Knowles, of whose itinerations in N. India we have spoken, laments that death has removed two of his most efficient and beautiful singers. They died of the small-pox but joyously went to meet the Redeemer. The Rev Mr. Meik, Pastor of the M. E. Bengallee Church, Calcutta, is itinerating on the same plan apparently, in the Krishnaghur district, with Native preachers, singers etc. and is meeting with much success. We are pleased to see the following in the *Indian Witness*:

At a place called Ratnagari more than fifty persons were forward for prayers, about half of whom found peace in believing. The C. M. S. missionaries extend a cordial welcome to Mr. Meik and his band, and co-operate heartily in the work.

—A friend in America complains of the mutilated state in which the *Bombay Guardian* has been reaching him for some time. The copies are perforated in European ports to make sure that no cholera germs are conveyed by them. We trust that this childishness has stopped, as it is announced that the Quarantine has been done away in Italy.

—A correspondent whose righteous soul has been often saddened by our evil courses, and who has sent (we think) some scores of letters with a view of reclaiming the Editor of the *Bombay Guardian* from the error of his ways, addresses us this week with regard to objectionable advertisements in the *Bombay Guardian*. It is seldom we look into the advertisement columns of the *Guardian* (or of any other paper.) We have a good measure of confidence in the Publisher of the B. G. and we did not suppose that the Editor, or Publisher even, was supposed to approve of everything that is advertised. We confess that we have not read all of the books that are advertised in the *Bo. Guardian*, have never once tried the great American Fever Pill, are not at all sure that Electricity can dispose of many ills that flesh is heir to, and cannot guarantee a single one of the articles that Mr. Essai advertises. It is to us a new and somewhat alarming idea that the appearance of these advertisements involves a guarantee on our part of their efficacy. We have not the slightest pecuniary interest in these advertisements, and would be very glad if the *clientèle* of the *Guardian* were so large as to enable the publisher to make over these pages to the editor. Meanwhile, we go on trusting the Publisher to exercise the wisdom *given unto him*, in looking after this part of the paper. Perhaps our correspondent will kindly favour him with some really unobjectionable advertisements.

—The Rev. Mr. Bambridge, C. M. S. is still looking for a Gujarati preacher for the Gujarati village near Kurrachee. Could our friends of the Irish Presb. Mission help? But perhaps they need their own men for their own field.

—Under the heading of "A great Discovery in Apostolic Church History," the *Independent* gives an account of a book which has just been published by the Bishop of Nicomedia, Philotheos Bryennios, entitled *Didache ton Apostolon*, "Teaching of the Apostles." It is said to be the identical book of this name quoted by Clemens Alexandrinus and others, and regarded as a production of the 2nd century (between A. D. 100 and 160.) Harnack has translated the larger part (chs vii—xvi) into German for a Leipzig periodical, and the *Independent* has translated this, from advanced sheets. Of course the book was not given out as directly emanating from the Apostles; it was rather an account given of what was regarded as the teaching of the apostles, a century after they had preached and suffered. Here is a specimen:

"7. But as to baptism, baptize thus: Baptize after thou hast imparted all the above doctrines [the moral teachings of chapters i—vi], in the name of the Father and of the Son and of the Holy Ghost, in flowing water. If however, thou hast no flowing water, then baptize with other water; if there be no cold at hand, with warm. But if thou hast neither, then sprinkle the head three times with water in the name of the Father and of the Son and of the Holy Ghost. But before the baptism, the baptizer and the baptized are to fast. . . . Thou shalt command the baptized to fast a day or two beforehand.

Next follow these instructions:

"8. Your fasts are not to be ordered like those of the hypocrites; for these fast on Monday and Thursday. Ye however shall fast on Wednesday and Friday. Neither shall ye pray like the hypocrites, but pray as the Lord has commanded in his Gospel: 'Our Father, etc.' Three times a day shall ye pray thus.

There is certainly not much here that resembles apostolic preaching. Imagine the apostles choosing particular days of the week for fasts to be observed regularly, and giving it as a sign of a hypocrite that a different day be chosen! If this is from the second century, then the heathenizing of the church must have begun early. Apostles, prophets and teachers as well as bishops and deacons are spoken of; but the apostles are simply itinerant evangelists. If one of them remains three days in a place he is a false prophet. When the apostle goes away he is to take nothing but one day's bread; if he asks for money he is a false prophet. Let all those who claim to be in the apostolic succession, note this; they are to ask no man for money. This has an apostolic ring about it; for Paul says, "I have coveted no man's silver or gold or apparel," and Peter said. "Silver or gold have I none." Another sentence that sounds Scriptural is this: "Not every one that speaks 'in the Spirit,' is a prophet, but only he who shows the behaviour of the Lord." "By his behaviour the false prophet and the prophet can be recognized." *Here we have the very* test propounded by our Lord, and we certainly have need of it in a day of such great spiritual pretensions as the present.

—One and a half miles E. by S. of Colaba Point is a sunk rock, near which a light-ship has hitherto been moored. But a light-house has now been erected on the rock, and there is no longer need of the light-ship.

—We notice with much satisfaction a proposal in an American paper that there should be a special tax on pistols, sufficiently heavy to restrict the custom now so sadly common of carrying them on the person. Many years ago we expressed the opinion that there should be some attempt to check the detestable habit of carrying concealed revolvers about. There are now three times as many murders, proportionally, in the United States, as there are in Great Britain; in fact the proportion is only exceeded in Italy and Spain. The laxity in the enforcement of the law, has doubtless something to do with the increase of murder in the United States; but there can be no doubt that the habit of going about armed has also much to do with it. The telegraph informs us of terrible riots in Cincinnati, in which 100 persons were killed and 300 wounded. The riot would appear to have grown out of the presumption that some prisoner would not meet with the due reward of his crimes. Mr. Joseph Cook in the prelude of his 3rd new Lecture, speaks very energetically of this alarming lawlessness.

—Early on Saturday morning last intelligence was received of the death of the Duke of Albany, Her Majesty's youngest son, more familiarly known as Prince Leopold. He died on Friday, March 28th, at Cannes, whither he had gone for his health.

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He was born April 7, 1853, and was married to the Princess Helena, sister of the Queen of the Netherlands, a little less than two years ago; a daughter was born in February, 1883. The Duke of Albany was noted for his literary tastes and studious habits, and his interest in educational and benevolent movements. A striking proof of his good sense and true enlightesment was given in his remark—noticed by us in our issue of March 15th—that drink was the only terrible enemy that England had to fear. When the statesmen that have the direction of England's affairs attain to this measure of enlightenment and act upon it; it will be a happy day for England. Throughout the bounds of the British Empire, throughout the civilized world indeed, the news of the death of this young man will awaken sorrow and sympathy. Millions of people would think they were at the acme of all their fancy pictures to them, if they were where this young man stood, with life, youth, wealth, rank, connubial happiness, paternity; but in a few brief moments they have all slipped away from him, leaving him nothing but what he may have in Christ. Out of the millions half a dozen perhaps will lay the lesson to heart.

—The Annual Meeting of the Bombay Aux. Bible Society and the Tract and Book Society was held on Friday, 28th ult. at the Y. M. C. A. rooms, Col. Van Heythuysen in the chair. The attendance was not large. An outline of the Reports of the two Societies was read by Rev. Messrs. Carss and Grieve. Rev. Dr. Mackichan moved and Rev. A. Bapuji seconded the adoption of the reports, and addressed the meeting on topics mentioned therein. The Hon. Mr. Birdwood and Major Rowlandson moved and seconded the next resolution. We begin to think that it is hardly worth while to impose on the Secretaries of these Societies the labour of getting up a public meeting. It has been suggested that all essential purposes would be met by announcing that all so disposed might attend the committee meeting at which the Annual Report is adopted. We do not suppose that the scant attendance at these Annual Meetings, represents the interest actually taken in the work of the two Societies. A good many are interested who find it difficult to attend because of the multiplicity of engagements in a place like Bombay, and who expect to see the Reports in print. We do not now notice further the operations of these excellent institutions, as we expect shortly to be in possession of the published reports and hope then to notice them.

—We may have something to say next week regarding a somewhat noteworthy Lecture delivered on the 28th ult. at the Prarthana Samaj Mundir by R. B. Mahadev Govind Ranade on Jesus Christ as Man and Son of God, of which a notice appears in the *Dnyanodaya*.

—The Rev. Mr. Small of the Free Chr. Mission, Poona, has left for England with Mrs. S. and a daughter. Two daughters remain in this country, to work in connection with the Nagpore Mission. Mr. Small came out first in 1863, and he and his wife will be much missed in Poona during their absence which—we trust—will not be very protracted.

—The Rev. Mr. Campbell of the Canadian Mission, Mhow, and the Rev. Mr. and Mrs. Eriksen of the Swedish Mission in Central India, have also left, on furlough. This is the season for leaving India's shores, and there are more missionaries about to embark. The Rev. B. Blake, the Rev. Mr. Carss, the Rev. Mr. Jeffrey have engaged their passages. The Rev. Mr. Greig, Scotch Chaplain, left last week. Mr. Jeffrey, pastor of the Free Church, Esplanade, will probably not return to India. He will be much missed in Bombay, where he has cheerfully identified During the five years he has been in this country he has utilized the occasional holidays by visiting many portions of this great country, and, if so minded, would have much to say about it with many forms of Christian work.

Lanoli Camp Meeting.

(Communicated.)

The attention of friends is invited to the advertisement in this week's issue of the *Bombay Guardian*, in which the G. I. P Ry. authorities quote First and Second Class Return Tickets *at a fare and a half* between any two Stations for the Easter Holidays. This will be an advantage to many who intend to be present at the Camp Meeting at Lanoli. The Third Class fares are not affected by this concession. For the information of intending visitors we quote the fares from the following places to Lanoli *and back*.

Stations.	First Class Fare and half.	Second Class Fare and half.	Third Class Two Single fares.
	Rs. a.	Rs. a.	Rs. a.
Nagpore	50 0	25 1	15 8
Bhusawul	27 3	13 10	9 2
Khundwa	34 5	17 3	11 8
Igatpuri	9 3	4 10	3 2
Bombay	7 8	3 12	2 8
Poona	3 12	1 14	1 4
Wadi Junc.	27 14	1 04	8 0
Raichore	34 2	1 17	9 12
Ahmednuggur ...	12 15	6 8	3 14

Most Methodists will affect the Third Class fares and these are very cheap indeed and should ensure a good attendance.

NOTICES OF BOOKS AND REPORTS.

"The Ten Theophanies; or the Appearances of our Lord to men before his birth in Bethlehem." By Wm. M. Baker, D. D., author of "The New Timothy," "His Majesty Myself," etc. Randolph & Co. New York.—Dr. Baker died before he saw this book in print. A Presbyterian minister, he became the author of a number of novels with which we have no acqnaintance. In the present work he treats of the manifestations or adumbrations of Christ in the Old Testament, which he makes to be ten in number, viz. 1, Melchizedek; 2, Friend of Abraham; 3, Jacob's wrestling Angel; 4, Christ on Sinai; 5, as Captain of the Lord's Host; 6, appearing to Gideon; 7, announcing the birth of Samson; 8, appearing to Ezekiel; 9, Daniel, ch. III; 10, Daniel, ch. X. The reason for attributing these appearances to Christ, is that the angel mentioned uses langnage that is appropriate to God. Christ often speaks of himself as the One Sent, (and *angel* means that) and yet there was in him the fulness of God. Certainly, no Jew that contemplates these Old Testament epiphanies, need be stumbled by the Messiahship of Jesus. Let the Jew, for instance, note the vision of Ezekiel, ch. I; who is that MAN who is seen upon the throne of heaven? Dr. Baker does not look upon Melchizedec as a type of Christ, but as the veritable Christ. We do not think this view can be supported. Nor can we bind ourselves to just these ten Theophanies in the ages before the Incarnation. But it is profitable to study the subject under the guidance of this writer, and see how the world was gradually prepared for the manifestation of God in the Messiah. —At the outset, we find these remarks:

All Oriental religions are alive and breathing with the *avatars*, or comings of gods in the flesh. Homer tells us how Mars and Venus fought in the battles about "windy Troy," were wounded, and fled howling to heaven from the fight. Virgil relates how Jupiter, Mercury and Neptune, visiting Hyrieus of Tanagra in the guise of men, rewarded their host by the gift of a long-desired son. It is he, too, who narrates how Jupiter and Mercury, when insulted as strange men by an inhospitable neighborhood, were so warmly entertained by Philemon and Baucis that, while the surrounding region was turned into a lake, their humble cottage was transformed into a temple and themselves translated to the skies.

Evidently these myths of the heathen are but far off and incoherent echoes of the real events narrated in this volume. Those myths are but detached incidents, mere anecdotes, floating like a chance straw or leaf upon the current, while the appearances of Christ are inseparable and essential parts of, and in closest relation and sequence to, the all important Scripture narrative in which they are imbedded. They are not merely the more brilliantly colored bits of stone in the grand mosaic. Pluck them out, and you find that the historical picture is as much marred and made incoherent as if you had stricken out instead the calling of Abraham, the leadership of Joshua, the story of Joseph, of Daniel, of David; nay, you may almost as well omit the interview of our Lord with the woman at the well, as leave out the account of the coming of the same Christ, centuries before, to Jacob or to Gideon.

We have hailed the birth in our own day of a brand new science, that of comparative religion. One thing which is being brought out into broad day from beneath its scalpel and microscope, is the universal, invariable fact that man as man craves with his deepest hunger, with thirst more parching than any, after his Maker. Men, it also insists, always and everywhere demand that this bread shall be given them upon the plate, this water in the cup, of some visible emblem, symbol, representation of the unseen Deity. There must be a something wherein the Almighty condenses his infinitude, in which He lodges himself, though it be but as in a tent and for the moment. The Greek glories in the ivory and gold of his Jupiter Tonans. The Mohammedan, in the very act of demolishing every other idol, worships the Kaaba, a meteorite fallen at Mecca. The Jews made an idol of Sabbath and Temple and superbly transcribed Law. While Nero was so much of a fetich-worshipper as to put his trust in an inch or so of black bone.

"Struggling as I am," exclaims every soul that God has made, "in the roaring tide, sweeping me stunned and blinded toward the precipice of my grave, I must grasp God, though it be but in a splinter or a straw; I drown otherwise, in the abysmal depths of my hopeless ignorance."

"How is it possible" he adds "but that our Father should have the tenderest pity

for his orphaned children?" No doubt of it. But these orphaned children, are self-orphaned, who have gone into a far country that they may put the Father out of sight and out of mind, substituting the most miserable and worthless objects for Him. Men of the present day want to make it out that there is in man a passionate longing to know God, and that he is hindered by almost invincible impediments. This is simply a portentous lie, no matter who states it. God is abundantly revealed, in nature, in conscience, in providence, in Scripture, but man desires not the knowledge of God and the various things men worship are interposed by them to save themselves from being reached by the knowledge of God. The first chapter of Romans shows us that God is revealed in nature, even his unity, eternity, omnipotence and goodness, and that men suppressed this truth and refused to glorify God as God, and changed the glory of the incorruptible God into an image made like to corruptible man, etc. If men were actuated by a longing for God and for truth and for goodness, how eagerly would they every where drink in the story of the Gospel, and fling away their idols to turn to Christ. "The God of this world hath blinded the minds of men, so that the light of the glorious Gospel of Christ may not shine unto them." But it seems to many good people of the present day more charitable to entertain the other hypothesis, not considering that they exonerate man at the expense of God. The prodigal son is all right, but the Father is no where to be found. Our readers will peruse with interest the following extract:

There are in Scripture certain passages which appear impossible of reconciliation; contradictions which clash swords with each other, as if with the violence of Satan warring upon Michael. The Almighty Maker is often spoken of, for instance, as "the King immortal, invisible," "dwelling in light which no man can approach unto," "whom no man hath seen, nor can see." "No man hath seen God at any time." "Thou canst not see my face." Jehovah declares to Moses, "for there shall no man see my face and live," yet almost in the same breath the Spirit of all truth adds: "The Lord spake unto Moses face to face, as a man speaketh unto his friend." And once and again is it said of Moses and the elders, in the narrative with which we have here to do: "They saw the God of Israel; they saw God and"—instead of perishing at the sight—"did eat and drink."

With such force does steel strike steel in a contradiction like this; yet with such force as to strike out a fire which illumines the world! From the outset of the story of the march of the Israelites from Egypt, a distinction is assumed, and without explanation, of Persons in God. "I will not go up in the midst of thee," Jehovah declares to Moses, "I will send an angel before thee"; and always after, as so often before, this agent is spoken of as "the angel of God," "the angel of the covenant," "the angel of His presence."

Jacob in his last days speaks of Him as "the angel which redeemed me from all evil." "The angel of his presence saved them," it is said of the Hebrews; "in his love and in his pity He redeemed them, and He bare them and carried them all the days of old."

Like a cashier who has to count his gold swiftly, so much is to be counted, we pass on to say, uncontradicted of any, that through all Scripture this angel wears all the names of God; possesses and exercises all the attributes of God; never speaks as a messenger from God, but invariably as himself originating all he does and says. In every instance he prostrates the man with whom he confers at his feet in irrepressible worship, which he invariably accepts as his due. In one word this Person reveals himself as the fellow and equal of the Almighty Maker of earth and heaven; the assertion being continually made and enforced with all manner of penalty, that there is but one living and true God, and that to worship any other and under any form is death!

How harsh seems the conflict of assertion! Yet how perfect the harmony into which it melts in music, when in one way and another the Holy Spirit is continually affirming: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him." The appearances of this Son of God, who is also the Son of man, to Abraham (as we have seen), and to Jacob, reiterated in those yet to be narrated,—to Moses, Joshua, Gideon, the parents of Samson, to Ezekiel, the three Hebrews and to Daniel,—are but so many ways in which, long before and anticipating his birth of Mary Jesus repeats his assertion to his disciples, for persisting in which He is afterward slain: "He that hath seen me hath seen the Father." From beginning to end of the history of the race, which is but the history of its salvation, is He Alpha and Omega, Beginning and End, First and last; "Jesus Christ, yesterday, to day, and forever the same."

"The Oriental Christ," by P. C. Moozumdar. This handsome volume (193 pp) has been published at Boston, Mass. It is dedicated to Keshub Chunder Sen, who was then (Oct. 1883) still alive. In 13 chapters Christ is treated of as bathing, fasting, praying, teaching, rebuking, weeping, pilgriming, trusting, healing, feasting, parting, dying, reigning. The book tells us more about Mr. Moozumdar than it does about Jesus of Nazareth. The book does not treat of Jesus of Nazareth, but of the Oriental Christ, that is, the Christ whom Mr. Moozumdar recommends to his countrymen for their acceptance. When the time for the manifestation of the Messiah arrived, the Jews were looking for a Jewish Christ, one that would exalt Judaism, enfranchise Judea, and make the Jews to be the conspicuously elect nation of the earth. In the very first discourse preached by Jesus, in the synagogue of Nazareth, he shattered this grand conception by selecting from the Old Testament two instances in which Gentiles had received blessing from the Lord, those of Naaman and the widow of Sarepta. The opposition that Jesus met with from the Jewish rulers was just on this line. His mission was to save sinners, not to exalt Jews. In Saul of Tarsus we see how tremendous was the bias in the Jewish mind against the idea of a Saviour for humanity. And this bias was strongest in the educated and intellectual. It is just so in India to-day, in the class known as Young India. They have found themselves face to face with the Christ of the Gospel, and are pleased to tell us under what modifications they are willing to take him. He must aid them in exalting and glorifying India; he must save them from the humiliation of simply receiving a Saviour from the West; he must clothe himself in a garment that shall be distinctively Indian, with Vedic phylacteries. Several "Lives of Christ" have been given to the modern public, which are simply attempts of the writers to show the sort of man the world wants, according to them; and the Oriental Christ is the picture of the Christ that the Brahmo Somaj consents to receive. There are multitudes of fictitious Christs, some in the West and some in the East; but how far Mr. Moozumdar may be trusted to characterize Him on whom Christians of the West (and of all cardinal points) rely, may be seen in the following sentence: "When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace; and when we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force."

We hope to refer to this book again, in a future issue.

The Bombay Guardian.

SATURDAY, APRIL 5, 1884.

APOCALYPTIC SKETCHES. LXI.

"The books were opened." This expression occurs in Daniel vii 10. There we read: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow and the hair of his head like the pure wool; his throne was like the fiery flame, and its wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and 10,000 times 10,000 stood before him; the judgment was set and the books were opened." 9, 10.

This corresponds with the glorious appearing described by John in Revelation i, and with that recorded in chs iv and v. Instead of the river of the water of life proceeding from his throne as in Rev. xxii., a fiery stream issues thence. The same word that is life, joy, liberty, purity and blessedness to those who cordially welcome it, is as devouring fire to those who come too late to the knowledge of its divine and beneficent character. "The books were opened" This does not mean simply that there is a public exhibition of all their sinful life, but that there is a just apprehension of that revelation of God in his word which they have been all along ignoring and depreciating of. Let Christ be seen upon his throne, glory at once will die out of all those objects that man's distempered imagination has invested with it, and in the twinkling of an eye all men and all the products of men will be judged, and according as they have been recreated in Christ or have come short of it, shall they be honoured or dishonoured forever. This is the inevitable result of the glorious appearing of the great God and our Saviour Jesus Christ. He is the criterion by which the universe is judged. The flash of heavenly light that reveals Jesus as the Christ, casts Saul of Tarsus at once from the lofty eminence thrown up for him by his self-glorifying habit of mind and leaves him forever bereft of righteousness except as he may find it in Christ. The books of Moses, David, Daniel and Matthew, the inspired Scriptures, are now for the first time open to Saul of Tarsus, the veil upon his mind being taken away; and a thousand passages hitherto regarded by him as plaudi-tory and honorific, now become to him the arrows of the Almighty and pierce him through and through. It was to him the judgment day; old things passed away, and all things became new; all things were of God. It is doubtless thus that the books of the Old and New Testament shall be opened when God shall be seen in Christ upon the throne of heaven and earth, far

above all principality and power and might and dominion. The exaltation of Jesus is the subjection of all that is not in harmony with him, and every page of the word will have for such a terrifically accusing force. The word that would have been the water of life becomes the fiery stream of undying wrath to those who would not slake their thirst at heaven's stream of life.

How many are now engaged in opening the books; how many scholars, critics, doctors, commentators, philologists, are proclaiming their views about the Bible. But what does it all amount to, so long as men do not let this river of the water of life enter them and vivify them. The Scriptures must be converted into human life before they can be truly opened. He who hears the sayings of Christ and does them, so that his own life becomes the Sermon on the Mount, in him the books are opened. If ten such were found, or five or three and Christ should suddenly cause his glory to be seen upon them, the whole world would find itself judged. Not only that, but all those who have lived would be judged by the revelation of Christ's unapproachable pre-eminence.

"And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to their works."

The resurrection of the dead has reference to this earth. The implication is that the judgment must take place where the transgression took place; the coronation must be at the seat of the rebellion. The Bible pre-eminently, if not exclusively, relates to *this earth*. Where man has rioted, the Sovereign must be vindicated. From the beginning of the Bible to the end, nothing is contemplated but the world. The spirits of the just disappear at death and we know that they live with God, but are not told about the place to which they are removed; our attention is rather directed to that day when they shall be again embodied on the earth. The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God. God is to be vindicated here where his authority has been set at naught. The sea, death, hades, whatsoever holds and hides from us those whom we once loved, will now yield up their trusts, and men shall find themselves standing in the presence of the Power whose presence they formerly refused to recognize.

"And death and hell (hades) were cast into the lake of fire."

When men see what life is, they will know what death is. In Christ is life; when the Christian is seen clothed with glory honour and immortality, even with glory like that of the Son of God, the privation of this life will be seen to be something unutterably awful, and men will be maddened by the reflection that this life was offered them, urged upon them, and they would none of it. There is now no more dissolution of body and spirit, and no need of any place for the abode of the separated spirit. The last enemy that shall be destroyed is death. The wicked have no longer before them death and hades, the lake of fire, the second death. The character of the King constitutes the blessedness of those who are in the kingdom, and the misery of those whose characters are antagonistic.

ADDITIONAL REMINISCENCES III.

Extracts from diary:

19th Feb. Preached at my house in Upper Duncan Road, 5 p. m.

20th. House of Correction: "His blood cleanseth from all sin."

21st. Am. Mission Chapel: ii. Kings, vi. Famine. "A dying sinner whose minutes are numbered" sent for me to-day. Died March 4th, giving no sign.

22nd. 3 meetings.

23rd. Native town.

24th. Harbour: "How much more the Holy Spirit." Esplanade.

25th. Am obliged to spend a considerable part of every day at the Tract Society's Depot, until Mr. F. is able to take over charge, and I am thus a good deal *put out*. This no doubt is necessary. We must not get too rigidly bound to any habits except the habit of loving the will of God. Find my memory frequently fail me; and what annoys me is that after so much experience of a treacherous memory, I should still be disposed to trust in it. Why should I not relieve my mind of many burdens by putting them in my pocket? In the providence of God I am furnished with means of recording things on paper, so that my memory may be left free for other things. It becomes us to display a great deal of wisdom in the management of our minds. As for my mind, it seems to be altogether unmanaged; half the time it is running helter-skelter where it has no need to go. Many vain thoughts flow through it. I cannot believe that this is such a mind as God takes pleasure in. I have sometimes thought that its irregular, wild action was in some respects an advantage. Photograph a large mass of it, and perhaps, at a distance it might present a fair appearance; but a close inspection would reveal a good many veins of surprising folly. Is there anything better than to hide the word of God in the heart? Can I really assign to the Holy Spirit a great deal that I find in my thoughts?

26th. Preached in the afternoon in front of my house. Mrs. Leith's James iii.

27th. House of Correction: "If any man lack wisdom." Mr. Robertson's: Rom. x. Conversation with Mr. Green about the difficulty in the Bible Society. He acknowledged that the difficulty related to "orders." 'If any one may be called upon to pray, a Unitarian may.' Told him that the Church of England ministry contained such; and that I was no more likely to be thrown in the way of Socinians than he was; and that no Chairman of the Bible Society would ever call upon a Unitarian to pray, nor would the Committee invite such a one to meet with them. These people hold a view which they have not always the boldness to confess; namely, that they only are ministers of Christ.

28th. Esplanade..

March 1st. 1 o'clock. 5 o'clok. Ps. lxvi.

2nd. Headache. 7 p. m., meeting of Mounted Police: Isaiah v.

3rd. The condition of things in America seems to give Isaiah xviii. just the fulness of signification that was wanting. As a single blow launches a ship, so all things seem prepared for a single blow to shatter and to reconstitute.

March 4th. Missionary Conference at Mr. Colvin's. 7-p. m., Chapel: Crisis in America.

5th. Bible Society's Committee. My resolution voted down. 7 p. m., Native town.

6th. House of Correction. Concert for Famine Relief Fund.

7. Esplanade. Chapel: Every mouth shall be stopped. Illustrated by the Revival in Jamaica.

8th. 1 o'clock. 5. 7.

9th. Native town. Pensioners' Home: Heb. xi,

10th. 7 a. m., St. Andrew's Church. Spoke of the necessity of transferring complacency from self to Christ. Self-commending thoughts, a robbery of Christ crucified, in whom alone we should glory. May the Lord keep this thought alive in me. I have been praying lately to have more humbling views of myself, stipulating however, that it should not be by letting me sin. 11 a. m., Mariners' Church: Jonah 1. 6. Esplanade.

11th. Temperance meeting: presided.

12th. Native town. Tract Society's meeting; read Annual Report. Dr. L.'s.

13th. House of Correction. Mr. Robertson's.

14th. Preaching and discussion on the Esplanade. If Christ bore the sins of all, then there are no sins for others to bear; all will be saved. As horses and asses, so Brahmins and others. Brahmins, like diamonds among precious stones. A Brahmin was one having certain eminent qualities. Asked him if such a thing was ever known as a Mahar received into Brahmanism, whatever his uprightness. People seemed to enjoy my answers to this Brahmin. Caste institution devised by Brahmins to establish their authority. Am. Miss. Chapel. Phil. iii.

15th. 1 o'clock. Dined in the evening at Mr. C.'s and regretted it. So much money lavished when multitudes are starving. Think I must decline *all* such invitations and not merely 9 in 10.

16. Native town. Attentive audience. Evg. Mounted Police: Mark ii.

Sabbath 17th. Am. Miss. Chapel, Marathi: Hold fast, that no man take thy crown. Esplanade. Seven stars have fallen in America out of 34. A few weeks now will tell the whole story. Revival in Jamaica, perhaps more wonderful than any.

23rd. This week as usual. Went last evening to the Brahmachari Bawa's Lecture and Discussion, 7½ to 10.

26th. Very interesting prayer meeting this evening at Colaba. About 70. The most encouraging meeting I have attended, perhaps.

My country is falling to pieces. What a mighty wreck. The world stands aghast. Whence shall help arise?

Apl. 7th. 10 meetings conducted by me in the last week. Preached today in the harbour on "Look unto me and be ye saved." Communion, Am. Miss. Chapel. Friday Union prayer meeting discontinued.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—The most delightful period of the year is the early part of the summer season, when the genial heat of the days, tempered by the cool and pleasant nights, renders the climate truly enjoyable. The health of the place is excellent, in spite of a long-standing and apparently irremediable nuisance: I refer to the radically defective system of irrigation. The close proximity of leaky drains and inundated fields to the houses of residents, exerts a baneful influence on the general health of the station.

From a religious standpoint, we are here blest with all that can minister to our comfort. Bible classes and Prayer Meetings are in active operation; and, judging from results, they have been extremely beneficial. An earnest Christian worker,—a military gentleman of position,—takes a deep interest in the instruction of the young, and has organized a Sunday School class. Prayer meetings are held on week-days, when all are invited; and, happily, an interest is evinced in this matter as commendable as it is sincere. Many have put their trust in Jesus Christ, and enjoy peace and happiness. Faith in Jesus is the Christian's finality; it is a fusion of Christ's love in us, perfecting and animating us onward in the path of glory. We receive the assurance, and we realize, through the merits of

His precious blood, a foretaste of the joys of Heaven. May the work begun in this station continue to prosper under God's blessing.

Dera Ismail Khan, March 26th. } Your &c. J.

Dear Brother,—One of the saddest (though not unwelcome) feature in the Salvation Army services is to witness Europeans requiring to be pleaded with to give their hearts to God. There have been two instances of this here (Nugur) lately, one, a person, who had descended rapidly in the social scale through the vice of drink. He was induced to promise to attend a Sabbath service and did so, though under the influence of liquor. He kept as far from ken as he possibly could but when the crowd dispersed at the conclusion of the meeting, he declared he was impelled to come forward and solicit the help, in prayer, of God's people. He then in simple faith renounced the cup, and I am thankful to say that he has kept sober since, and believe him to be not far from the Kingdom. The second case occurred last Sabbath. A European, (a familied man) in destitute circumstances, arrived by rail in search of employment. He found himself at Mr. Hume's, who godlily counselled him and he was taken to the Salvation Army service, and as it was being brought to a close, he was entreated to forsake sin and let the dear Saviour come in, and this he eventually did.

These examples illustrate what you said some time ago—when accosted by the Natives on the fact of the ungodly lives of Europeans—you tell them that the same Gospel is preached to the Europeans as themselves. They remind one more forcibly perhaps, of Bro. William Taylor, as regards his intention in coming to India to preach to the heathen exclusively, when he found the Europeans and others in such a low ebb of religion that he was compelled to alter his plan and labour among the nominal Christians in the first place, if not at the same time as the heathen (so called.)

F. W. Casling.

My Dear Bro.,—Grieved at finding the "*Bombay Guardian*" assuming a worldly character in the advertisements admitted. I write to know whether your faith in the "Gospel being the power of God unto salvation," is shaken? To the *Christian* such advertisements as appear in to-day's issue—(Money wanted—Millinery, Tobacco, Polo, and plated ware advertisements)—betoken a low state of grace in the Proprietors, Publishers and Editorial staff truly lamentable!

Why not publish Essai's Wines, Ales, Spirits while you are notifying his stores? To him it is a matter of indifference whether you do or not, so long as he has his other goods brought before the public who must see his other stock if they come at all in spite of your objections: whereas if you followed the thoroughly consistent conduct right through by shutting out all his trade advertisements so long as he was a '*Publican*,' you would be true to God, to your fellow man, and to the *Devil*.

It is in no spirit of cavil I assure you that I write, but under a deep sense of sorrow and consciousness that your action is a source of serious grievous danger to precious souls even more so than many others, because numbers are looking unto you instead of 'unto Christ.'

May God's Holy Spirit be your only guide and comforter, is the earnest prayer of.

Your's affectionately in Christ,

J. H. Roberts.

Sir,—You will, I trust, kindly permit my trespassing on your space with a view to secure the kind interest of your readers in a matter in which I naturally feel great concern.

Female education is a subject which has of late engaged the attention of all classes of people and the people of this country are beginning to see what a great factor it is in their advancement and prosperity! But what I have particularly to invite your readers' kind attention to, is the education of the girls of Indian Christians who come from the poorest classes of the people.

The American Mission has an excellent school at Ahmednagar for such girls, which has been in existence for nearly half a century. Mrs. Bissell, the Lady superintendent, under whose care the school has been for many years past, has lately retired from the post. The good work Mrs. B. has done in connection with this school is acknowledged on all hands. It is now proposed to raise a fund for the establishment of a scholarship to perpetuate the memory of Mrs. B.'s labors in this connection. The scholarship will be named "The Mrs. Bissell Scholarship," and will be given to a deserving poor girl.

The requisite amount, which will be deposited in a bank at interest (the latter being the value of the scholarship) will be at least Rs. 500. We have already begun to raise money from among the Indian Christians of the Am. Mission, especially the old scholars of Mrs. B. But as most of them are very poor, we request the friends of Mrs. B. and those who are interested in the cause of female education, kindly to lend us a helping hand.

All contributions towards this object will be most thankfully received and may be forwarded to any of the ladies whose names and adresses are subjoined or to myself who am appointed the Treasurer and Secretary for the fund.

Mrs. L E. Hume; Bombay.
Mrs. F. H. Gates, Sholapur.
Mrs. H. P. Bruce, Satara.

I am, Sir,
Yours respectfully
B. S. Bhonsle.
Am. Mission.

Ahmednagar, April 1, 1884.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Paster—The Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6 P. M.

The Pastor will preach next Sunday, (the 5th inst.) both Morning and Evening.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8 30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

Saturday, March 29.

—*Madras Mail*: It appears that according to the average of the ten previous years, the total deaths during the twelve weeks ending the 21st March, might have been expected to amount to 3,829, and that the actual mortality was this year 2,744 in excess of that decennial average. It is also shewn that the deaths from small-pox alone amounted to 2,706. In the week ending the 21st inst., the mortality was at the rate of 89·1 per mille of population per annum, the decennial rate being 38 per mille.

Monday, March 31.

—The P. and O. Company have received a telegram stating that quarantine has been abolished at Italian ports.

—A new departure will be made on April 12 in regard to postal notes. It is stated that the Post Office will undertake, not only the transmission of notes for the purchasers, but, going a step beyond the money-order system, it will deliver and also pay them at the addressee's door, The postmen will be provided with cash, and all the payee has to do will be to sign the note and take the money.

—The Allahabad paper says:—"Baron Hubner, the distinguished Austrian diplomat, who has just left this country after a lengthened tour, wishes it should be known how much he has been pleased with his trip and at the state of things he finds in India. He admires the civil and military organisation and administration greatly, and is much struck at the small number of Europeans of the two services, who hold in hand so many millions of the people of India so easily, so purely, and so justly. He is charmed at the great hospitality to be met with, and the kindness with which he has been received everywhere. In fact, from Cape Comorin to Peshawur and back to Calcutta he never once dined save in a white cravat! The above words are almost literally the Baron's own."

—*Times of India*; Bunder Abbas: The Indian Government contemplates establishing telegraphic communication between Jask and Shiraz by a land line connecting the two places. The survey is already approaching completion. The Superintendent Persian Gulf Telegraph Department who has been engaged on this work, has just passed through Bunder Abbas *en route* from Shiraz to Jask. A land line already connects Jask with Kurrachee, running along the Mekran Coast, and the new lines will complete the land connection from India through Persia, rendering the department independent of the Persian Gulf cable, which is now twenty years old, and is constantly giving way, interrupting communication for days. During the past six months the cable has, I think, parted as many times.

Tuesday, April 1.

—*Times of India*; Fyzapoor, 31: The line from Gogra ferry, opposite Fyzabad to Bahraich, a section of the Bengal and North-Western Railway system, was opened for public traffic to-day by Sir Alfred Lyall. The line, which is on the metre gauge, will ultimately extend to Sonepore, and the section now completed is 68 miles in length. On the intermediate sections work is far advanced, and the portion from Sonepore to Gorakpore, 141 miles in length, is almost ready for traffic, while the completion of the section between Gorakpore and Mankapore has been delayed owing to the heavy bridging required on the route. The line will, it is expected, be opened throughout by November.

—The *Pays*, the organ of M. de Cassagnac, the well-known Bonapartist, referring to a remark made by Mr. G. R. Sims that "'Ichabod,' can be read on everything Parisian," converts the word into "Ichaboe," and then appends the explanation that it is an "island off the West Coast of Africa, famous for its guano." M. de Cassagnac may be a good authority on political questions, but he can scarcely be complimented on his knowledge of the Scriptures.

—An English Committee has been formed for the purpose of co-operating in the movement for the erection in Paris of a statue of Admiral Coligny, the celebrated Huguenot leader. The statue is to be erected in the Rue de Rivoli, near the spot where the Admiral was murdered.

—M. Kossuth, who has recently entered his 80th year, still resides at Turin, where he has been living for many years past. Seventy-five public bodies in Hungary passed resolutions congratulating him on his 80th birthday.

—Ittoo Hurree, a dhoby living near Gowalia Tank, murdered his wife, named Cassee, yesterday morning, about half-past 6 o'clock. The crime was committed by means of a sharp

sickle which the murderer seems to have borrowed from a Karwa the day previous for the purpose. The woman had her head nearly severed, and was brutally hacked about the body. She died instantaneously. The assault was witnessed by two of the neighbours, who raised an alarm which brought a policeman to the scene. The murderer was taken red-handed inside his room. It is believed that the man was incited by jealousy.

Wednesday, April 2.

—*Indian Witness*: A Bengalee gentleman, named Nimai Chandra Ganguli, who lives on his means at Khulna, was baptized by the Free Church missionaries in Calcutta the Sunday before last. He is an old pupil of Dr. Duff's and has long been convinced of the truth of Christianity, but, like many of his educated countrymen, has shrunk from a public profession. The other day, however, while waiting for a train, he overheard the Hindoo station-master vehemently exhorting a young man who had lately been baptized to renounce Christianity, and was so much impressed with the way the young convert answered him, that he felt ashamed at his own reluctance to confess Christ. He came down to Calcutta straightway, and after some conversation with the Rev. Mr. Hector and others, was baptized the following Sunday. He has a son in the Free Church college who is half through his University course.

—Teetotallers count among their adherents some of the leading men in all the great professions, Many of the hardest worked members of the House of Commons are teetotallers, and among them are many of the present Administration, including such names as Lord Granville, Sir Charles Dilke, Sir William Harcourt, and others.

—There have been only seven Muhammadans, (and *none this year among the 1,400 graduates*) since the establishment of the Madras University 27 years ago.

—The Oriental Banking Corporation pays no dividend for the past year, but carries forward £7,400.

—M. Shapira, the suspected manuscript forger, shot himself through the head with a revolver in a hotel at Rotterdam a few days before the mail left. For some days he had not left his room, the door of which was kept locked. The police forced the lock, and found the bloody corpse lying upon the bed. Cards were found upon him proclaiming him the agent of the British Museum residing in Jerusalem, and also a letter of recent date which proved the mental aberration under which M. Shapira had been suffering for some time.

—The following from *Vanity Fair* shows strikingly what a *Vanity Fair* the world is: A gross outrage was perpetrated at the Haymarket Theatre on Tuesday night. Prominent sportsmen, obscure solicitors, county magnates, grave-looking barristers, mashers of the first water, graduates from Oxford and Cambridge and many men whose bloom of youth has fled, all wended their way from all parts of the country to the Haymarket in reaponse to the following anonymous invitation, written in a lady's handwriting:—"The writer of this is anxious to have the pleasure of meeting you. She will be at the Haymarket Theatre on Tuesday, 11th March next. If you will be in the stalls you will not fail to recognise her; but to show that meeting is agreeable, will you wear a button-hole of violets and lilies of the valley, and she will wear scarlet geraniums?" Some fifty or sixty men, decorated with lilies and violets, mustered in the stalls—only to hurriedly depart, murmuring to themselves in strong language. The only person in the theatre who wore scarlet geraniums was an ancient lady of uncertain age, who was very much astonished at the notice she attracted.

—*Bombay Samachar*; Ahmedabad: Last week a Punjabee entered the house of a Hindoo merchant for the purpose of committing theft and carried away a bag containing Rs. 1,000. On reaching home, however, it struck him that it would be safer to make matter sure. He thereupon returned to the Bania's house and shot him dead with a revolver. The report of the pistol soon brought a watchman on the spot who in his turn received a bullet and lost his life. The Punjabee after committing this double murder bolted and has not been arrested yet.

—A despatch from St. Louis announces the destruction by fire of the grain elevators situated near that city, and the goods station of the Chicago and Alton Railway, together with 140 trucks, many of which were loaded. The loss is estimated at 500,000 dols. The railway station at Woodstock, Colorado, has been destroyed by an avalanche, by which fifteen persons were killed. Violent storms, accompanied by heavy falls of snow, are reported from all parts of the country. The Santa Clara valley in California is flooded. The damage done in that district is estimated at 500,000 dols. A snowslip has occurred at Alta, Utah, demolishing the works of the New Emma Mine, and killing twelve persons, including two women. A party of ten "prospectors" in the goldmining district, Wyoming territory, has been lost It is believed that all have perished in the snow, as they have been absent for two weeks, and have not reached their destination. Search parties have been started to find them, if possible.

—New York telegrams, dated March 13, give accounts of a terrible explosion at a colliery near Lynchburg, Virginia. Buildings one hundred feet from the pit month were demolished. One hundred and fifty miners were in the workings, and it is believed that all are dead. A relief party has brought out many bodies, and portions thereof shockingly mutilated.

—The New York correspondent of the *Daily News* telegraphs that the President's order to *all the Government officials to enforce the* existing law with regard to the shipment of explosives meets with general approval. His assertion that the honour of the nation requires that it would not be open to the imputation, unfounded though it might be, of the slightest appearance of tolerating such heinous crimes as those attempted in London, receives especial commendation. At the same time, the correspondent says, there is no authorization in the existing law to search suspicious persons, and thus detect the presence of infernal machines in personal luggage.

—*Indian Messenger*: What relation should subsist between the Brahmo Samaj and the Theosophical Society? We have been repeatedly asked to answer this question. Our answer is—We have been able to understand very little of what theosophy really means. It professes to have no religious creed, and aims at the establishment of universal brotherhood. But yet its accredited organ is notorious for savage attacks on other men's religious creeds, and for the extreme unbrotherliness of its criticisms. For us Brahmos the question is plain and simple. If the body has no religious mission, we can have no spiritual interest in it; but if it really seeks to add to the stock of human knowlege, to help in the discovery of unknown powers of the human mind, we can at best have only a scientific interest in it. But we can have no sympathy with the society as long as its leading organ and mouthpiece delights in taunting our devoutly cherished convictions, as long as it indulges in blasphemy, as long as it ridicules religion and enforces conditions of discipleship which we consider to be pernicious. If *yoga* is to be practised, we can have enough of it without joining this society—if universal brotherhood is to be established, certainly this society is not the place to foster that idea—Brotherhood without a Fatherhood to inspire and strengthen it is an idea absurd in its very nature.

—We are favoured with the *Indian Railway Travellers' Guide* for April, published at the *Bombay Gazette* Office. Price 8 annas.

—*Times of India*: The annual general meeting of the Bombay Temperance League was held on Tuesday at the rooms of the Y. M. C. Association, Apollo Bunder, Colonel H. Van Heythuysen in the chair. After a prayer offered by the Rev. W. Bell, of the Baptist Mission, the secretary, the Rev. Buchanan Blake, B. D., read the report for the year 1883-84. It stated that it was a matter of congratulation that among the difficulties peculiar to work in a changing city like Bombay, they were thus able to gather for their eighth annual meeting. It was not so difficult now as once it was to have temperance meetings: the remarkable and cheering feature of the day being the variety of temperance work now being carried on, and the number of meetings held in the interests of total abstinence. In all parts of the world was this the case, and as an indication of the importance now attached to temperance work by the Christian world, the weekly organ called *The Christian*, gave regularly a column for reports of the temperance meetings. Work in connection with the Blue Ribbon Army continued to make great progress in Europe and America, and the force of example as well as the felt need of some more visible sign of the side on which they stood, had led many to don the little bit of blue. So much too had this been the case in India among the soldiers that the Rev. Gelson Gregson had found it necessary to devise a blue enamelled ring, which those prevented by army regulations from donning the ribbon could easily wear. It was only natural that Bombay should keep pace with this movement, and it was with special thankfulness that they learnt of the great success which had attended the Blue Ribbon meetings mainly organised and kept up by two ladies. These meetings had now been held for more than two months every Monday evening in the Y. M. C. A. Rooms, and the attendance of men from the ships had been most encouraging. Successful meetings had also been held every Thursday evening in the hall in Dean Lane, Fort, commenced by Dr. Stone, and most earnestly carried on by a devoted band of workers, most of whom, if not all, were members of this League. A series of successful meetings was held in Mazagon from October to January, and a large number of men took the pledge. It was also stated that this would be the last report that Mr. Blake would prepare at least for some time, as he purposed returning to Scotland on the 11th instant for a brief season. He had held the office of secretary since 1877. It was a matter of congratulation that the Rev. W. Bell had expressed his willingness to act as secretary.

Thursday, Aprl 3.

—A strongly worded resolution was issued from the Secretariat yesterday with regard to an occurrence which formed the subject of some comments in a Guzerathi native paper a few weeks since. It appears from the facts embodied in the resolution that Dr. Banks, the Civil Surgeon of Ahmedabad, went out on a shooting expedition with a Waghri *shikari*. He entrusted his gun to the Waghri, and during his temporary absence the man shot a buck. This circumstance seems to have enraged the villagers, for they set upon the *shikari*, gave him a sound thrashing and seized the gun. Dr. Banks, on learning from the Waghri what had occurred, proceeded to the village and summoned the inhabitants to deliver up his gun. As they declined to comply with this demand he searched the place and discovered the gun concealed in the roof of one of the tenements. Two of the villagers who had taken a prominent part in assaulting the Waghri were seized, and subsequently thrashed by the order of Dr. Banks, who also compelled them to pay to the Waghri, as compensation, a sum of twenty rupees, which, however, was returned to them the next day. The resolution passes a severe censure upon Dr. Banks, and directs his re-

moval from his appointment of Civil Surgeon. The Commissioner of the Division and the Collector of the District are also censured for omitting to take adequate notice of Dr. Banks's conduct.

—The Russian Government has an immense railway project under consideration. The author of the scheme calls it the Russian Pacific Line. The line would start from Ikaterinanburg, join Tobolsk, Yeneseick, and Yakutsk, ending in Nikolajew, with a branch line from Yeniseisk and Yakutsk to Kiakhta, which would form a connection with the Amoor and China. A second main line will start from Astrachan to connect Herat, Persia, and India, with a branch line to Bokhara over Kashgar. The extent of railway would be 3,000 geographical miles, and cost one thousand million roubles. The capital would be spread over twenty years. One part of the proposal is to employ part of the army on the works.

—*New Dispensation*: Under the leadership of the Lord of the New Dispensation the Apostolic Durbar has declared war against unbelief, sectarianism and worldliness. The weapons which the soldiers carry with them are the Ektara, Khole, Kartal, Conchshell, Gong, Kansar, Minister's books and his carpet. The peculiar symbol, a metallic structure which represents the *Omkar* of the Aryan Hindus, the Cross of the Christians, the Crescent of the Mahometans, the Trident of the Shayvas, *Khunti* of the Vaishnavas, and the flag of the New Dispensation leads the procession. They mean to carry out the crusade for about a month in the metropolis.

They go from compound to compound singing and talking. Who is the Lord of the New (Brahmo) Dispensation?

Friday, April 4.

—Deaths last week, 457. By cholera, 3.

—*Bombay Gazette*: The Municipal Coporation at their meeting yesterday further considered the proposal to vote Rs. 6,000 annually for three years to maintain the dispensary for women. The Cama Hospital will not, it is expected, be ready to receive patients for about three years, and in the meantime an institution such as that which a Mahomedan citizen has generously consented to build is urgently required. Mr. Cummoo Sulliman's offer was accepted by the committee of the Medical Women Fund on condition that Government provided a site free of charge, and that the Municipality contributed the sum mentioned above towards the current expenses. The first of these conditions was complied with, and we are glad to see that the second has also been agreed to.

—*Chr. Witness*: Some of the papers have reported the death of Bro. Inskip. But up to this time (Feb. 17), so far as we know, he is still living. A report in the *Ocean Grove Record* of Feb. 14 says: "He is comparatively comfortable, though 'heart and flesh are failing.' He is exceedingly weak, but his kindling smile when addressed on the subject of religious hope, is almost seraphic. He sometimes breaks out singing, and can say "Yes" to the question, "Is it well with thee?" as emphatically as if he stood on the rostrum of a National Camp-Meeting."

Selections.

EL MUHDI AND EL MUTAMUHDI.

BY H. H. JESSUP, D. D.

The house of Islam is divided against itself. It is not the first time, and, with the Ishmaelitic tendencies of the Arab faith, it will not be the last. The negro sheikh Ahmed, styling himself El Muhdi, who is leading his fanatic horde down the Nile, is now dividing the allegiance of the Faithful with Abdul Hamid Khan, the claimant of the Khalifate.

Islam must have a Khalif, as Rome must have a Pope; but the Khalif of Islam, to be legal, must belong to the family of Koreish in Mecca. The Sultan of Constantinople, an Ottoman Turk, now holds the Khalifate by right of conquest. His hold upon the Khalifate is legally and technically contrary to the Mohammedan law. He has held it 367 years by force of arms, but the Arab race are watching their opportunity to restore it to the legitimate family of Koreish.

Every revolution and uprising in Arabia or Africa is watched by the eagle eyes of Sultans and Pashas with intense anxiety. The loss of the Khalifate by the Ottoman dynasty would virtually seal its doom, as it already suspects the millions of its Christian subjects, and cannot afford to lose the religious loyalty of its Moslem subjects, who hate the Turkish rule, but cling to the standard of the Khalif of Mohammed.

The Mohammedans are always looking for El Muhdi, "The Guide," who is sure to come in the latter day—and every religious "crank" and adventurer is ready enough to assume the title, as an effective appeal to the fanaticism of the masses, and as opening the door for unlimited plunder.

Little attention was paid to this negro rebel in the early days of his Muhdiship, but since his great victories all Eastern and Western Soudan have gone over to his cause, and the whole Turkish Empire stands aghast.

The Ulema of Constantinople, Damascus, Cairo and Mecca, under instructions from the Sheikh ul Islam, have denounced this *Muhdi* as a *Mutamuhdi*, or false Mudhi (literally one who Muhdis himself: an imposter). The Mohammedan Arabic journals now speak of him only under the latter name, the *Mutamudhi*, and declare that, as the signs of the latter day which must necessarily precede the coming of El Muhdi (among which are a universal apostasy of the Mohammedans, the rising of the sun in the West, and the blowing of a wind from Syria which is to sweep away the Koran), have not yet appeared; therefore, *this* El Muhdi is ahead of time, and cannot be other than a mere self-styled Muhdi—an arrant imposter.

But the Ulema and journals of four cities have little influence with the ignorant fanatical masses in Upper Egypt and Arabia, with whom the sword is a mightier argument than the pen. In vain now will the Sultan send emissaries to Egypt and Soudan to suppress the Muhdi by edicts and protests. In vain is the Pan Islamic league pressed forward to resist the tide of El Mudhi's progress. As long as he succeeds, they will believe in him, and if he is not soon overthrown, he will become the most formidable rival ever known to the house of the Ottoman Turk.

The most melancholy feature in the rise and victorious progress of Ahmed the Mutamuhdi is the certain impetus which will now be given to the atrocious slave trade. He will hold the Upper Nile, the Eastern Soudan desert, the countless tracks to the Red Sea shore, and his minions will hurry down their slave caravans of boys and girls to be sold in Mecca to the Mohammedan pilgrims who religiously believe in the divine origin of slavery.

The redeeming feature in the case is that it breaks up the Pan Islamic unity, which had become a really threatening feature in Oriental Mohammedism. The house of Islam is divided against itself. May the Lord bring great good out of this strange Islamic struggle! (*Missionary Herald.*)

FORCE AND MATTER.

BY A. H. DANA, Esq.

There are many, I am quite sure, who would like to know the precise doctrine of scientists known as materialists, and the arguments upon which it is based. The English materialists do not clearly and positively avow the result which necessarily follows from their premises, and from their general course of reasoning.

Spencer virtually holds the eternity of matter because he denies the possibility of creation, except from preëxisting material; but this is so disguised, that few probably of those who have studied his writings are aware of this underlying fundamental basis. He has elaborately analyzed the development of the human organism, tracing it from primitive elements in conformity with certain preëxisting principles, and his reasoning carried out to its legitimate sequence would establish a like origin of the soul and its faculties; in fact, would not stop short of the theory that there is no such thing as *spirit*, distinct from matter, a conclusion, however, which he is careful not to assert. *Whence these principles are derived*, he does not discuss; they are simply inherent, *which means that they are unoriginated*, or in other words, have always existed.

The German and French scientists are less equivocal. Moleschott asserted in plain terms that there was no force except in matter, and that matter has inherited its qualities from eternity. Buchner maintains the same proposition, putting it thus, that there is no particle of matter which is not endowed with force, and that on the contrary, force without matter is an idle notion.

As the last named author is the arsenal from which American scientists chiefly derive their arguments, I propose to analyze briefly his presentation of the theory of materialism with a practical commentary that shall be intelligible even to those who are not versed in philosophical arcana.

1 As to his proposition that there is a law that force is developed only in matter.—On the contrary, it appears that there is force independent of matter, *if there was a Creator*. Creation is indeed denied (i. e., of matter), but this is *not a denial of the construction of organisms out of inorganic matter, and it would* be simply absurd to say that this was by a power inherent in matter itself. There is a force in the human mind which converts into various forms and applies to various new uses, material elements, though it does not create them.

2 "Forces [he says] cannot be communicated, but merely called into action. Magnetic force is inherent in the molecules of the iron. If the material particles capable of an electrical condition had never existed, there would have been no electricity."

Upon this I remark it is not true that there would be no force which is called *electricity* without the material constituents by which we see it displayed. So far as we know, it is a force entirely external which acts by the instrumentality of material agencies.

3. "All the so-called unponderables—light, heat, electricity, magnetism — are merely changes in the aggregate state of matter."

This is mere assertion, and not only is there absence of proof, but on the contrary, from the cognizable properties of matter we more rationally may assume that forces which have been designated by the appellations of light, heat, &c., are wholly exterior, but having power to energize matter.

"Force can as little exist without a substance as light without a visual apparatus, or thinking without an organ of thought."

This, again, is an assumption without proof. We know nothing of what may exist in the unseen world. That there is power by which matter is energized, though itself beyond all tests by which matter is known to us, is unquestionable if we believe in creation—i. e., in the limited sense before specified, which I assume must be admitted even by those holding the views of Buchner. Then that there cannot be thinking without an organ of thought (for that is the meaning of the proposition above stated), what basis is there for that assertion? The organ is necessary for the *mate-*

rializing of thought—that is, bringing it into communication with the bodily organism, and giving to it expression intelligible to souls encycled in such organisms; but it is wholly baseless to assume that thought cannot exist except in such environment.

"Nothing but the changes which we perceive in matter by our senses, could give us any notion of the existence of power which we qualify by the name of force."

If all this were conceded, it would not follow that there is no force outside of what we are thus enabled to comprehend. *That* would be to claim *omniscience*; in other words, that there cannot exist any power but what we thus know, whereas it is evident that we know not what there may be in the vast unseen which lies beyond the scope of human cognizance. But this we do know, that there is a power somewhere by which all the active agencies we see in the material universe, were organized.

"Creative power could not have existed before creation, for it is not reconcilable with the idea of nothing or inactivity. *A force which is not manifested does not exist.*"

This is a fallacy which should be apparent to the most uncultivated mind. Throughout the entire order of nature, so far as it is known to us, there is evidence of *latent power*—that is, of power at rest; and the whole course of nature is an alternation—that is to say, succession of action and rest. It is true that certain inherent forces are in constant exercise, as *gravitation*, and certain *chemical affinities*, as in the composition of the atmosphere or of water; but even those may be held in suspense by some other opposing force. Thus gravitation is neutralized by a centrifugal impulse. We know not how this counter action of the heavenly bodies originated, but it is something not inherent in those bodies. Let any one imagine what would have been the effect of gravitation if that alone had existed; but nothing is more clear than that the force so named could not *co-exist* in the same substance with exactly the opposite—that is to say, a tendency to go off instead of approaching. The former is something outside of the material world, which but for this would by intrinsic tendency all flow together into one general conglomeration.

So also of *chemical affinities*; certain substances combine, and others are separated. An alkali and an acid combined produce fermentation, and a gas flies off. *Where was the power before this combination?* In fact, through all the various chemical combinations and disintegrations there must be the intervening hand of the chemist to put together or to separate the elements that thereby are brought into activity.

There are indeed some processes of nature whereby phenomena are wrought out without the immediate interrention of an intelligent agent, as in the case of clouds carried by opposite currents of air, which on meeting discharge electriciity, or water percolating the interior of the earth, which may bring together different elements, as nitre and sulphur, and produce volcanic eruption and the earthquake. Still, even in such cases there has been pre-arrangement by a power superior to, and independent of, these elements, by which such contacts and combinations are made possible.

"Matter is indestructible—all change is but the metamorphosis of the elementary principles. . . When a piece of wood is burned, it appears as if it had been consumed; but on the contrary, nothing has been lost. The collected and weighed products contain all the constituents of the wood, though in different combinations, and in addition what has been abstracted from the air during combustion. . .

"Not a single particle is formed anew, nor can it disappear from existence. Dissolution and generation, growth and decay, proceed in an eternal chain. *Out of nothing, nothing can come. Nothing can be created that cannot be annihilated.* The body is mortal in its *form*, but not in its *constituents*. It changes not merely in death, but in life. In a higher sense it is immortal, since no particle of which it is composed can be destroyed. That which we call spirit disappears with the dissolution of the individual material combination."

Limiting myself to the last proposition, which is all that is essential to the present discussion, of what consequence is it that the constituent elements of the body are merely dispersed, not destroyed? The individual is disintegrated and ended as effectually as if these elements no longer existed. There is a confusion of ideas in the proposition that the body is immortal because the elementary particles of which it is composed, still exist. What has the body to do with them after they have departed?

But again, death is not immediate disintegration. The body remains the same in lineament, weight, and chemical basis until gradually decomposed. In other words, all the material constituency is the same in appearance and intrinsically, according to all tests of matter, with the exception alone of what is inseparably connected with the principle of life. Of that principle we have no test except by observation of its agency in the living material organism, and this is limited merely to the effects which we see produced. But it is not otherwise cognizable by human sense, nor do we perceive it on its departure otherwise than by the negative testimony of the form which is left motionless and insensible by such departure. Still, as before mentioned, the body is not immediately decomposed; it remains some time unchanged—that is, so far as respects its apparent constitnency; *but something has gone that constituted the life which is invisible, unponderable, undiscernible by human sense, and out of the reach of chemical analysis.* What basis is there for the assumption that this is material in its nature? And even if it were conceded to be so, how can it be identified with matter as known to us? It belongs not to the gross corporeal substance which can be dispersed into its primitive elements, but which we can still trace in their dispersion. Far more rational is it to regard spirit as something extrinsic and superior to matter as exhibited to human observation, and having a power belonging not to the natural, but the supernatural, lying beyond the confines of what is cognizable by our limited means of knowledge. —(*N. Y. Evangelist.*)

QUINTESSENCE OF SCIENTIFIC KNOWLEDGE—TO KNOW THAT WE KNOW NOTHING.

Prof. Huxley, in a recent correspondence, thus defines his position of belief, or unbelief, and the meaning of the word Agnostic, which, it seems, he was the first to introduce into common use:

"Some twenty years ago, or thereabouts, I invented the word Agnostic to denote people who, like myself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence; and it has been a source of some amusement to me to watch the gradual acceptance of the term and its correlate, Agnosticism (I think the Spectator first adopted and popularized both) until now. Agnostics are assuming the position of a recognized sect, and Agnosticism is honored by especial obloquy on the part of the orthodox. Thus it will be seen that I have a sort of patent-right in Agnostic (it is my trade-mark); and I am entitled to say that I can state authentically what was originally meant by Agnosticism. What other people may understand by it, by this time, I do not know. If a General Council of the Church Agnostic were held, very likely I should be condemned as a heretic. But I speak only for myself in endeavoring to answer these questions.

"1. Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.

"2. Consequently Agnosticism puts aside not only the greatest part of popular theology, but also the greater part of popular antitheology. On the whole, the bosh of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

"3. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. *On trial of any so-called miracle the verdict of science is, Not proven.* But true Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which 'are not dreamt of in our philosophy.' The theological gnosis would have us believe that the world is a conjurer's house; the antitheological gnosis talks as if it were a dirt pie, made by the two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena."

HOW CAN WE HAVE A MISSIONARY REVIVAL?

We have been waiting an opportunity to say something on the conditions of a missionary revival. We shall once more suppress our own method of stating the case to allow another to partly put it as we see it. This time it is Rev. John Rae, of Aberdeen, Scotland. He is writing on "The Baptism with the Holy Ghost." We make extracts only.

He distinguishes between the "common operations" of the Holy Ghost and the gift of the Holy Ghost in *fullness*.

Let us notice a few of the particulars as to this coming down of the Holy Spirit. For one thing, he came upon *all* the members of that waiting company. It was not upon Peter or John or a few of the members. He came upon all the eleven; he came upon the hundred and twenty, and not on the eleven merely. He came upon the obscure members of the company as well as the prominent ones; he came on the men and the women, on the strong and on the weak. They were *all* filled with the Holy Ghost. The Spirit, like eleven tongues of fire, sat upon each of them. And the people heard them speak the wonderfull works of God.

And this baptism came to all of them *at once*. There were among them quick, impulsive natures like Peter's; and there were slow, calculating minds like Thomas's; but when the baptism came, it came to all of them alike, and to all of them at once. There was no limping of any behind the rest. The thing was of the Lord, and it was to all of them at once.

And then, too, it came *assuredly*. There was no doubt in any quarter within that company what that baptism with the Spirit was when it came. It was *self evidencing* to all the disciples. There was the most perfect accord and assurance among all the hundred and twenty.

He then points out what the *fruit* of all that was. That is, the fruit of being *filled* with the Spirit, which was not the miraculous results, but "bold, witness-bearing." He proceeds:

To put all this into the modern phrase, the fruit and the distinguishing outcome of the baptism with the Holy Ghost *was an outburst of the aggressive spirit of Christianity*. The Christian service at once became meekly yet *boldly missionary and evangelistic*. The Church at Pentecost when the Holy Ghost was sent down was a Church assured beyond all question of the resurrection, life and glory of her

Lord by the fact that he had "shed forth this," which was now seen and heard, and she was fired with evangelistic zeal and missionary enthusiasm—a zeal and enthusiasm in which she had all her wits about her, and in which she did with extraordinary energy what it was in her mind and in her heart to do when her judgment was coolest and her information fullest. Those men before the baptism were full of timidity and cowardice. They knew God's message, and they knew the Lord's command. Christ was in their hearts, and the love of Christ influenced them; but they could not find utterance for the message. It stuck in their throats. They could not get it out even when it was in their hearts. But when the Holy Ghost came they got it out: it was easy for them, it was natural to them, and it became delightful to tell their message—in a manner, they could not help themselves; they were constrained to speak, and they were weary with forbearing. To tell their message so was not natural to them at first. It was not, when it came out, forced out of them by outside pressure, and it did not come as the result of culture, of drill, or art of man. It came out at the touch of God, when the "live coal" was applied to the lips, and when a heavenly fire was made to burn within them.

He discusses the *results* of the "Spirit-baptized" testimony of the disciples. In some cases it aroused opposition, but there was also a time of manifest and great converting power in the souls of men. First there were three thousand converted. Then five thousand. And this of people not previously well disposed to Christianity. He then puts the question: "Shall we have a missionary revival?" which he more particularly explains and answers thus:

Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches which shall be directed mainly to the wide-spread propagation of the Gospel among the unevangelized nations? We have heard much of the Lord's last commission to his Church: "Go ye into all the world, and preach the Gospel to every creature." Much was the voice of our own Dr. Duff raised to make it memorable, and the silence of Moffat pleads eloquently to-day. But the Church cannot be brought to carry out the commission by mere hammering of the logic of the case; not by machinery, however excellent; not by money, however abundant. It the evangelistic spirit, faithful and loving, would be alive in the Church from center to circumference there must be the missionary commission *and* the waiting on Christ's lines for the promise of the Father,—the commission *and* the promise which God hath joined together,—the missionary service *and* the power of the Holy Ghost from on high: these two must not by man be put asunder. If the Lord's missionary commission can be put into the Church's heart and mind, and the promise of the Father fulfilled in the experience of the Church, then we can, we shall have a "missionary revival. —(*N. Chr. Adv.*)

Miscellany.

—In a recent lecture on "Useful Work versus Useless Toil," Mr. Wm. Morris the poet, began by attacking the creed that whatever is the produce of labor is good, and that labor itself is good. Labor is good when accompanied by due hope; otherwise it is an evil pure and simple. He would also assert that all well-regulated work should have pleasure in it—human like pleasure. The upper middle class either did not work or were highly paid for doing very little work or they were stimulated by ambition to work, knowing that fame and honor would follow, which men born in this class considered their natural birthright. Even in that class those who worked hardest were paid least, and were least honored. Unless revolution swept away our present system of labor, the middle classes would become more stupid, more ferociously unhappy, and more degraded than any set of men the world had ever seen. What work they did was dependent upon the class below them, generally called the working class. What pleasure had that class in their labor? The rest and leisure of the working man was next to none—so little that he could not be said to have a home at all. Unless he could screw himself by bitter thrift out of his class he was little better than a wheel in a machine.

—The following notices of the late Mr. John Christian are from the account of him in the *Indian Evangelical Review* given by the Rev. Thos. Evans:

Few, if any, foreigners ever acquired such a mastery of the vernaculers of Behar as Mrl Christian did, and for this work he had specia advantages. His life was spent in the Mofus. sil and in the midst of the people of the land. He had business to do daily with natives who knew no language but their own, and who could never be properly managed but by a master who could converse freely with them in their own tongue, and who could transact business of all sorts in the vernacular of the country. But more than this, Mr. Christian had an instinctive taste for languages, and being a man of a studious turn of mind and one who delighted to acquire knowledge of many subjects, he naturally took to the study of Indian literature; and being also of a poetic turn of mind, he was specially pleased with the great epic poems of India, and an enthusiastic admirer of the venerable Sanskrit language. The beautiful imagery of the 'Mábábhárat' and the chaste and cultivated poetry of the 'Rámáyan' had great charms to the imaginative mind of John Christian, which no doubt had a good deal to do with his own desire to compose Hindi poetry.

In addition to all this he had located on a part of his Estate a very celebrated Hindu poet, and a man of singular ability and influence among the natives.

If John Christian had done nothing more than give the help of his accurate knowledge of Hindi in the translation of the New Testament, that alone would have been a sufficient monument to embalm his memory in the hearts of all interested in Mission work in India, and who can tell how many souls will have reason to bless God for the share which he took in trimming the Lamp of truth to lead those who sit in heathen darkness to the glorious light and liberty of the children of God.

Another important service which Mr. Christian rendered to the cause of truth in India, was through his beautiful little book called "*Mukti Muktawali*" (the Garland of Salvation) which is a summary of the life of Christ in classical Hindi verse. This work is fitted more especially for *pundits*, and Hindus of learning, and every missionary would do well to master this gem of Hindi poetry. The language is generally high and the imagination and metaphors and idioms are quite in the native style and somewhat after the order of the Ramayan. It was the author's intention to enlarge this work so as to comprise in it most of the facts and teachings of the divine Master's life, but the care of an important estate and frequent failures in the crop of late years deprived him of that leisure which he longed for to enable him to do this as well as many other labours of love he had contemplated in the interest of Mission work in India. And one of his last thoughts was that if the Lord should be pleased again to restore him to health he would devote his whole time to his favourite literary work in Hindi.

Of all Mr. Christian's productions in Hindi none are so popular, and none will prove more lasting, or it may be more useful, than his inimitable *Bhajans*. As John Bunyan will ever be known by his Pilgrim's Progress, so will John Christian be ever known in India by his '*Bhajans*.' These form a neat little book of 100 spiritual songs called *Satya Shatak*. They are composed in a great variety of native meters. They also comprise a variety of subjects set forth in a most charming figurative style. There are songs or hymns on the character and perfections of the one true God, on providence, on the seasons of the year, on the vanities of this world, on the folly and sinfulness of idolatry, on the work of the Spirit, but the burden of the book is Jesus Christ and Him Crucified. He is set forth here under a number of attractive forms and figures, as the true incarnation of God, the only Deliverer from the bondage of sin, the Light of the World, the sinner's Friend, the Life-boat, the true Refuge, the Lifter up of the fallen, the Redeemer of the Captive, the Rest of the weary, and the Conquerer of sin and death.

I do not think it too much to say that John Christian was the only man in North India who had all the requisite qualifications for this most admirable work; no other Christian but himself had sufficient command of such rich variety of native poetry as we find in this popular Book of *Bhajans* in Hindi. Their great charm to the Hindus consists in the fact that they are in imagination, idiom, and style perfectly native and national; while their great value as mediums to advocate Christian truth is found in the fact that these Hindi *Bhajans* are saturated throughout with the very essence of the Gospel, so much so that it is impossible to repeat or to sing these songs without being more or less influenced by the light of truth which is made to flash forth constantly under the charming garb of the native poetry of which the Hindus are so fond.

These *Bhajans* I consider to be, above all, *the* monument which Mr. Christian has left after him; and they are a most precious legacy to the Christian Church in India. This is a monument that will last and live in the hearts of millions for ages and generations to come, for as the glory of Christ will be revealed from age to age in India, these songs sung to His praise will become more and more precious and popular among the people.

Mr. Christian's *Bhajans* have already passed through a number of large editions which would I think amount in all to about a 100,000 copies. These have been scattered all over the N. W. P. and the Punjab and it is not too much to say that some millions of people have either heard or read portions of these popular songs of praise. How many have been led through them to the Saviour whose praises they set forth, the "day of the Lord" will make known.

—Augusta Moore in *N. Y. Evangelist.*

As to prayer, let us not forget that God denied the prayer of David; the prayer of Moses, "O let me go over this Jordan"; and the prayers of Paul. Let us take notice, too, that He granted the prayer of the devils who besought "Send us into the swine"; that He granted, also, the prayer of the Gadarenes, and that at once; while the imploring prayer to be permitted to remain with Him of the poor demoniac whom He had cured, was denied. Yes the prayer "Depart from us" was granted, but the prayer "Let me abide with Thee" was denied.

Thus we see we have no right to "believe" that we shall obtain that for which we ask, unless we are able to know that it is "according to His will." And to know this in regard to our health or the health of our friends, or in regard to the thousand and one particulars of our affairs and desires, or to any one of them, requires a special revelation. This may, in some cases, be given; but it certainly is not a common experience. God will do for us, and for each one of us, that which is best; and all our prayers that accord with His will, He will answer. This is really all that He has promised, taking, all in all, what is

said on the subject; and it is all that we need, and all that we ought to desire.

Dr. Cullis is, no doubt, very sincere in his claims; but I know absolutely that his "full faith" in one case was all in vain. What he was assured would be, was not; but the most grievous opposite was dispensed. And how sincere and full is the faith of a child when he prays for what he wants, until he learns that he must often be denied! It is *not* faith that *we shall have what we desire* that we need, but *faith in Christ that He will do right only, and forever*, and submission on our part to His holy will. To think otherwise, except in regard to special things promised (as the Holy Spirit; asking "life for his brother," &c.), is to subject ourselves to continued and bitter disappointments.

TELEGRAPHIC NEWS.

Cairo, March 27th: The British troops sustained no loss in their attack on the rebels at Tamanib yesterday.—They are now returning to Suakin, where they will shortly embark for England and Egypt.—Preparations are being made to send a caravan from Suakim to Berber, as the road to the latter place is now believed to be open.

London, 28th: H. R. H. the Duke of Albany died suddenly at Cannes to-day.

Paris, 28th: In the Chamber of Deputies to-day M. Ferry stated that negociation had commenced with the Malagasy Government which he hoped would lead to a treaty being arrived at securing French interests in Madagascar. The French Government, he said, claims the north-west coast, but the claim of sovereiguty previously put forward had from prudential motives been abandoned.

London, 29th: Later particulars respecting the death of the Duke of Albany state that His Royal Highness had a fall at the Nantical Club at Cannes on Thursday evening. His injuries were not at the time considered of a serious character, but he became unconscious during the night, and died at 2 o'clock on Friday morning. The immediate cause of death is uncertain, but it is believed to have been apoplexy. His Royal Highness will probably be burried at Frogmore.—The Queen is bearing her bereavement with fortitude.—Addresses of condolence will be moved in both Houses of Parliament on Monday next.—Mr. Gladstone is obliged to remain indoors in consequence of his cough still proving troublesome.

Cairo, 29th: The entire British force has now returned to Suakim. The 10th Hussars and the 65th and 89th Regiments have embarked on board the troopship Jumna for England.

Sheiks are continually arriving at Suakim, all of them professing friendship.

London, 30th: The death of the Duke of Albany has excited profound emotion amongst all classes, and universal sympathy with the Royal family is being expressed from all parts of the country.—The Queen visited the Duchess of Albany at Claremont yesterday. The latter, although close upon her confinement, has borne the terrible shock well.—The Prince of Wales has gone to Cannes to convey the remains of the late Duke to England.—General mourning has been ordered for three weeks.

Cairo, 30th: News has been received here that General Gordon, with 3000 Egyptian troops, made a sortie from Khartoum on the 16th instant, in order to attack the Arabs outside the town. The horsemen of the rebels charged the Egyptians, who became panic-stricken and fled, abandoning their guns and sustaining a loss of 200 killed.—General Gordon nevertheless, reports hopefully of the safety of Khartoum.

London, 31st: Dead, Mr. Trubner, the Publisher.

New York, 31st: A mob at Cincinnati, indignant at the leniency of a verdict passed in a case of murder in that city, set fire to the prison, and a very serious riot, lasting for three days, has taken place in consequence. Troops fired upon the rioters, killing one hundred, and wounding three hundred of them.

Tranquility is now, however, restored.

Cairo, 31st: Two Soudan Pashas have been executed at Khartoum, they having been found guilty of treachery during the recent sortie. Ample supplies are coming into the town, and General Gordon is hopeful of the safety of the garrison, as the enemy are short of provisions.

London, April 1st: The funeral of the late Duke of Albany will take place at St. George's Chapel, Windsor, next Saturday.—The University Boat Race, which was to have been rowed on that day, has been postponed for two days in consequence.—Both Houses of Parliament last evening unanimously voted addresses of condolence to the Queen and Royal Family on the death of the Duke of Albany; Earl Granville moving the address in the House of Lords, and Mr. Gladstone in the House of Commons.

Cannes, 1st: The Prince of Wales, with the body of the late Duke of Albany, left here to-day for Cherburg. Military honours were paid in honour of the deceased.

Cairo, 1st: Osman Digma, with one thousand men and many sheiks, is near Tamanieb, and is preparing to fight those tribes who have professed friendship for the British.—The Mahdi has sent emissaries to General Gordon, rejecting the Sultanship of Kordofan.—The 19th Hussars and the 42nd and 75th Regiments have embarked at Suakim.—Admiral Hewett starts for Abyssinia on Thursday.

2nd: Admiral Sir W. Hewett, replying to a deputation at Suakim yesterday, said that 300 British troops and one war vessel would remain at Suakim with a British Governor.

Cherbourg, 2nd: The Prince of Wales, with the body of the late Duke of Albany, embarked here to-day for England.

London 3rd: The *Times* publishes a telegram in this morning's issue, stating that the Russian annexation of Merv is meeting with some opposition there, and that a number of Turkomans have in consequence retreated to Afghanistan.—A great fire broke out yesterday in Paternosterrow which continued raging for five hours. Several houses have been completely destroyed, and many others damaged. The loss is enormous.

PASSENGERS SAILED.

Per Str *Pandora*, 29;

For Brindisi and Trieste—Mrs J Janni, Miss Janni, three children and nurse, Mr F C Channing C S, Mrs Channing and two children, Lieutenant Colonel Edwards, H Dyke, R A, Mr and Mrs G K Watts, Mrs Conway Gordon and daughter, Mr L Von Kuffner, Mr Ad Silbiger, Mr Edw Moshell, Mr L Schullmann, Mr G Nelson and three children, Mr Douglas Dick, Mr T Newman, and Mr and Mrs O Deutch

Per Str *Britannia*, 30:

Mr and Mrs Barron and three children, Major and Mrs Cunningham and child, Mr and Mrs E Hill and child, Mr and Mr Smith and child, Mrs Waller, lady friend, and four children, Miss Roberts and infant, Mr and Mrs Hewett and two children, Rev Mr Armstrong, Mr Lincoln, Master Pocock, and Vansittart.

Per Str *Raffaele Rubattino*, Apl:

For Naples and Genoa—Rev and Mrs T H Greig, Mr and Mrs G Bernardo, Rev E P Rice, Rev and Mrs J M Alexander and two children, Mr J H C Cox, Mrs Leslie Saunders and infant, Capt and Mrs W H McCausland, Mrs Beatty, Miss Clarkson, Mr and Mrs A G Faichnie, Miss Faichnie and child, Mr W Hely, Lieutenant W St Carr, Lieut S A E Hickson, Mr J L, Mrs, Miss, and Master Lyall, Col and John Toase and child, Mrs J G Cooke, Mrs Gough and child, Mrs Little and child, Major Harvey, Mr and Mrs M D Cama, Mr S I Perez, Mr M Leslie, Mr G C Aitken, Mr J H Brooke, Mr and Mrs Mayor and five children, General and Miss Brooke, Mrs Thomas and son, Miss Weber and 3 children, Mr Kavasjee Dadabhai Nalgumwalla, Rev and Mrs P Nicholas and 3 children, Mrs Yates and 3 children, Rev K S and Mrs Macdonald, Colonel Prideaux, Captain Davidson, Mrs Gutersloh and 2 infants, Mr and Mrs Eisenhauer and 2 infants, Captain F Ventris, and Major J Whitton.

Per Str *Mount Lebanon*, 1, for Dunkirk:

Lieut Cox, Mrs Whitson, Mr and Mrs J W Coxen, Mrs Staten and two children, Master W Stanley, Master A Beyts, Mr and Mrs Crisp and three children, and one second class passenger.

Per P and O Str *Bokhara*, 4:

For London—Mr and Mrs W Harvey and 2 children, Mrs Webb and 2 children, Mr H T Brown, Revd and Mrs J Small and infant, Mr J Douglas, Mr Geo Flett, Mr Mackintosh, Mrs Howick and 2 children, Mr and Mrs W Earl, Surg Major A M Paterson, Dy Surg Genl Webb, Mrs Austin Means and child, Mr Johnstone, Mr J Dame, Revd J Fraser Campbell, Rev and Mrs E I Errikisson and 3 children, Revd L A Edman, Mr F McMeikin, Mrs Baker, Revd Edwin Lewis, Mr H L Harris, Mr C H Colvin, Miss Bourne, Mr S Cunliffe Lister, Mrs Martinez, Mr F K Oldham, Mr Dragson, Mr H Bourne, Mr Keuning, Mr G C Curtis, Mrs Keene and infant, Mr James Aldred, Mr Mirza Hoosein Sheriff Sheikh Talib and Capt S Rawlinson.

For Marseilles—Mr and Mrs E T Rose and 3 children, Mrs F Leacock, Mrs H C Menzies, Mrs Millett, Mr J Dyson, Mrs Bruce, Miss Quarrell, Mr A Peder, Col F D Plowden, The Earl of Mayo, Col and Mrs Drummond Grant, Major R Hill, Mrs Caldwell, Major and Mrs Tait, Brig Genl R Sale Hill, Lt-Col J S and Mrs Cahill and child, Mr T P Campbell, Mrs Howell, Governess, child and three daughters, Mr and Mrs Andrew Hay, Capt F Pollard Urquhart, Mrs Phillips and infant, Capt Nuthall's child, Rev Brooke Deedes, Mrs Mellor and infant, Mr C H Jopp, Mr and Mrs C Brown and child, Mr Henzey, r Chibourg, Mr D Williams, Mr Chibourg, Major C M A Morant, Major E D Strettell and Mr Holmwood.

For Brindisi—Mr Tufnell, Mr Kirkinton, Mr W T Woods, Major F T Ebden, and Major and Mrs A W Baird and infant.

For Venice—Col and Mrs Stroven and 3 children Col and Mrs H M Buller and 2 infants, Col Hobroyd, Mr D Mitchell, Lt-Col A N Mrs Phillips, and Mr L P Pugh, M P.

For Suez—Dr Rock, Dr Fischer, and Dr Gafftry.

For Aden—H E Sir James Fergusson, Cap J Boyle, and Sergt J J Macdonald and wife.

PASSENGERS ARRIVED.

Per Str. *California*, from Liverpool, 30:

Mr H Pitman, Mr J S Rankin, Mr L G Clough Taylor, Surgeon A W F Street, Surgeon P R Barker, Mr and Mrs C Stuart, Mrs Tweddell, Mrs Stehilin, Miss Warner, Miss Annie Fraser, and Mr R Tyack.

Per P and O Str *Ancona*, 1:

From London—Mr Crawshaw, Miss Jocelyn, Mrs G Oliphant, Mr and Mrs Crocker, Mr and Mrs McMaster, Mr Abbott, The Rev Mr Crewdson, Miss A Hopkins, Mrs E F Anderson, Miss Blume, and Mr P Homer.

From Brindisi—Col P Dalmahoy, Mr Kelly, Col Sir J Campbell, Mr J Moscrop, Mr J Weir, Mr C L Tupper, Mr H J Stokes, Lieut L P Williams, Rev W M Lethbridge, Mr Sett, Capt Richardson, and Mr Nugent.

From Venice—Major and Mrs Hewate, Mr H Atkins, Mr R H New, Mr C J Vansittart.

From Malta—Mr Christian.

From Ancona—Mrs Farrington.

From Aden—Major-Genl A W Bayley, Mr Mougley, and Mr and Mrs McKenzie and inft.

Domestic Occurrence.

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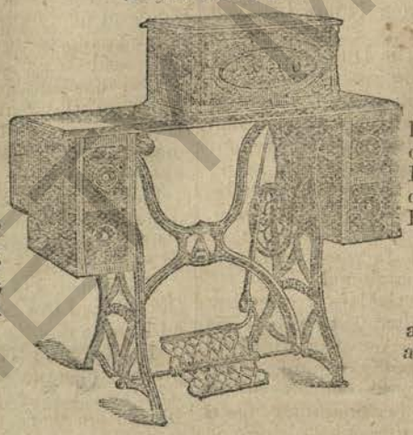

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